

AN
EXPOSITION
OF THE 13. CHAPTER OF THE
REVELATION OF IESVS
CHRIST.



By *John Wilkinson.*



Revelation 14. 9.

AND the 3. Angel followed them, saying with a lowd voice, If any man worship the beast and his image, and receive his marke in his forehead, or in his hand,

V. 10. The same shall drink of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation, and he shalbe tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb:

V. 11. And the smoake of their torment ascendeth up for ever and ever.



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T was the purpose and desire of the Authour of this Treatise to haue published his Iudgment of the whole booke of the Revelation, But through the malice of the Prelates who diuers times spoyled him of his goods, and kept him many yeres in prison; he was prevented of his purpose.

After his death some of his labours comming to the hands of his friends, in scattred and unperfect papers; they laboured with the help of others that heard him declare his iudgement herein, to set forth this little treatise, wherein they have not varied from the Authours Iudgement, but onely in one point in the 3. verse, which is concerning the wounded head, wherein for the clearing of the matter, they have added the lines thus marked. Which a little differeth from the Authours understanding of it; the which should not haue been altered, if the worke had been left perfect.

AN
INTERPRETATION OF THE
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THE Eternall (whose power is over all) from the beginning hath put enmitie between the Serpent & the Woman, and between the seede of the Woman, and the seed of the Serpent, whereupon it hath come to passe in all ages, that the seed of the woman hath laboured to break the serpents head; that is, to destroy his workes, tread him under foot, and triumph in victory over him: He on the contrary hath laboured as earnestly to resist God; to deceive the Nations, and to bring all into condemnation and destruction with himself. And amongst the manifold wayes & meanes, which Satan hath devised and practised, to manifest his malice against God and his Saints, none hath been more dangerous, nor more available to further iniquitie and caus. destruction; then the Antichristian generation, which under the title of the Church and Spowse of Christ, and Ministers of the Gospell, have corrupted the earth and brought the Nations into miserable bondage and slaverye. Gen. 3. 15.

In this 13. chapter is declared the state, policy and proceeding of the Antichristian Dominion and Kingdome, as the same was signified and foreshewed to Iohn the servant of Iesus Christ in a threefold forme.

First by a beast rising up out of the sea, having 7. heads & 10. hornes. *verses 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.*

Secondly by a beast coming up out of the earth, having two hornes like the lambe, but spake like the dragon. *verses 11. 12. 13. 14.*

Thirdly by an image of the first beast, which the second beast caused them that dwelt on the earth to make, as in *verse 14. 15. 16. 17. 18.*

As the Dominion of the Medes Persians and Grecians (which persecuted and destroyed the holy people of God the Iewes) were signified and foreshewed to Daniel, in a vision vnder the formes of severall beasts, according to the qualities of those dominions; so here the Antichristian dominion which persecuted the Churches and people of Christ, was foreshewed to Iohn under the formes of such beasts as are here described. Dan. 8.

bed, whereby we may learne that as reason and judgment is not to be expected in a beast, so equitie and right is not to be expected in this dominion, but the contrarie.

Concerning the first of these beasts, Iohn sayth, *That as I stood upon the sea sand, I saw a Beast rise up out of the sea having 7. heads and 10. hornes, and upon his hornes 10. Crownes, and upon his heads the names of Blasphemy. And the Beast which I saw was like unto a Leopard, and his feet as the feet of a Beare, and his mouth as the mouth of a Lyon, and the Dragon gave him his power, and his state and great authoritie.*

That by this first Beast was signified and represented some state of people and body politique, I presume no reasonable man exercised in the Scriptures will deny, because (as it hath been sayd) it is there to be seene that such States and Dominions as God hath used as rodde and scourges to chastise & correct his Church and people withall, have been represented by beasts. States and Dominions they are of two sorts, either Ecclesiasticall or Civil, but of which sort the State here ment is, there hath been and is great opposition. Many understand it to be the Romane Empire, to which I cannot consent, because the Romane Empire is ordeyned of God, and is therefore a lawfull Dominion. But the Dominion here represented, is sayd to be from the Dragon that old Serpent the Divell, who is sayd to give his power and his throne and great authoritie unto it, and therefore unlawfull: neither can I conceive it to be any other civil dominion for the same reason. But to be short I understand it to be an Ecclesiasticall State or Dominion; and in particular that dominion which is called *The Catholike Church representative consisting of the Prelacy and Priesthood of many Nations, as Patriarches Cardinalls Archbishops Bishops, with divers other elected persons, who being called and gathered into counsellors or synodes, (usually called generall Counsellors) did usurpe and take on them the office of Christ Jesus in making Lawes and Canons, erecting Courts, instituting officers and officers in matters of Religion, (as for the government of the Church and for the worship of God) to be of all men observed & obeyed.* These generall counsellors (or as the Catholicks call it) the catholike Church representative, have challenged and exercised spirituall authoritie and dominion (according to the text) over all kinreds tounes and Nations. By their lawes & canons they have guided and governed them as one universall or Catholick Church, and made them also to observe their decrees and commandements for doctrine. This they have doen both before and also since the Pope was exalted to his dignitie, as all histories of the Church doe testify, So that it hath been and is a great question among the Catholicks, whether the authoritie of the Pope, or the Catholick Church in cases of Religion be the greater. And whereas it is sayd in the 12. vers. that the second Beast exercised all the power of the first Beast before him, thereby is confirmed the truth of this exposition. For the second Beast being the Pope (as hereafter is shewed) hath exercised the whole power of the Catholick church or generall counsellors, and not of any other State or Dominion.

Further

Further that this is the first beast here presented that which followeth (thorough Gods helpe) shall make manifest and apparant. But before I doe proceed I desire the Reader to observe that I doe not condemne all use of Counsells or Synods, but doe hold that diverse men of divers churches may lawfully be assembled together, to consult and advise of matters concerning Religion, and the worship of God, for their instruction and better information of their Iudgments, and so a good & holy use may be thereof. But that any counsells have such power over the churches of Christ, as to impose upon them thir commandements for doctrine, and to vsurp the government of the Churches, and to rule and reigne over them by their lawes and canons, and prescribe rules and formes how God wilbe worshipped, as these generall counsells have done, that I doe deny, as being contrary to the perfection of the holy Scriptures, and the praise of the Apostles and Elders of the Church of Ierusalem, who being assembled together did professe it to be a tempting of God to lay such a yoke on the disciples necks, as the observing of the Iewish ceremonies, which being unlawfull to doe it is much more unlawfull to devise and impose any other, and therefore the said assembly of the Apostles and Elders, concluded to lay no greater burden vpon the disciples then to absteyne from such necessary things as either were simply evill in themselves, as fornication, or els evill in respect of offence, as meats offered to Idols, blood and things strangled.

Now to proceed, First it is sayd of this Beast, That he did rise up out of the sea. By his rising up was foreshewed that the Antichristian policie should arise from a poore and meane estate to great riches and honour in the world, which we and former generations have seene to the vttermost fulfilled, For dayes there were when the Churches of Christ both Ministers and people were hated despised and persecuted in the world, sfoyled of their goods, made gazingstocks and wonders, and afflicted with all kinde of cruelrie, as histories both sacred and humane doe abundantly specifye and declare. The Apostle Paul saith of himself & his fellow brethren the Ministers of the Gospel, that they were as men appointed to death: and in the account of the world as the filth, refuse & offscouring of all things. But since this beastly generation hath succeeded the church, and under the titles of Ministers of the Gospel, and the Bishops over Gods people, have found meanes by little and little to rise up and to exalt themselves over the Nations, and to bring the multitudes and peoples, and Nations and Toungees under their Iurisdiction rule and Dominion, and they have so risen up that they are become the great men of the earth, and are waxed rich through the abundance of their delicacies. This mystery of iniquitie was working in the Apostles tyme, for there were then crept into the church those that desired worldly pompe and promotion, and were not contented with the portion of the Lordes heritage, but their ambitious desires could not then be satisfied, there was a lett in the way that hindered it, which lett being removed their purposes (soone after) tooke effect, firstly therefore is this generation said

* 1 Tim. 3.

17. Deut. 4.

2. Revel. 12.

13.

† Act. 15.

10.

Act. 15.

18. 19. &c.

Rev 18. 3.

2. Tatf. 2. 7.

to rise up (in respect of those whose successors they boast themselves to be) The former hold no certaine dwelling places but were exposed to hunger, thirst, cold, nakednesse, buffetings &c. But these latter have their Lordly Houses, warrelike Castles, & Princelike Pallaces, they have their rents, revenues, and abundance of riches, in great excessse, they are pompously arrayed in stately robes and rich apparell, they rule like lords over the people, & have power to afflict all that will not beare the yoke of their Dominion, thus is this generation risen up and exalted as all may see that list to minde it.

The place from whence this Beast is sayd to rise up, *is the sea*. The Naturall Sea we know is the gathering together of many waters, Gen. 1. 9. 10. A like thing must be out of which this Beast was to rise, But in the 17. chapter, *Multitudes, and nations, peoples and Towns* are resembled by waters, therefore the gathering together of such into one body politike may rightly be resembled by the Sea. Thus then the truth standeth; By the rising up of this beast out of the Sea was foreshewed, That those many waters (that is the people and multitudes and Nations and Towns, not onely under the Romane Empire, but most nations and people of the world) being gathered into one sea or ecclesiasticall State, should breed and bring forth this Monster.

For they being of two contrary sorts, the seed of the Serpent & the seed of the Woman, children of the kingdome, and children of the wicked, unto the one sort the word of God (in the administration thereof) is the favour of life unto life, unto the other sort it is the favour of death unto death. The one sort feare God and wil obey him rather then man, The other feare and reverence the arme of flesh, more then they doe the living God. These (as light and darknesse) being contrary one to another, the one being of Christ, the other of Belial: how therefore should they in things concerning God and Christ, Faith and Religion, agree together? Those which be of God, cannot but witnesse against those that be of the world, because their deeds are evill. Those which are of the world, are heady high minded, proud boasters, wise in their owne conceit, and therefore scorne to be rebuked, and hate to be reformed. These being together in the world as Wheate and Tares in one Field; and as Sheep and goates in one Flocke, the true end of the administration of the word of God had beene to call and separate the one from the other, the precious from the vile, beleevers from infidells. But notwithstanding this generation thought it to be wisdom to take a contrary course, namely to bring all people of all sorts to be one Church, and likewise unto uniformitie in Religion. And because it could not be effected by the power of the Word of God (that sword of the spirit) they procured the helpe of worldly governours to bring it to passe by their power and commaund. By which devise and policie these many waters, that is the Nations and people have beene gathered into one Church and ecclesiasticall body politike, here represented by the Sea, and have been brought to use all one order of worship, service and government. But this conformitie not being

being procured thorough love, but constrained by feare, was but an humane devise and worldly policie, and no divine Institution, And therefore could not be upholden, maynteyned and continued by the word of God, and the administration of a serviceable Ministerie; but by the overruling power of a Lordly Prelacie, whereupon it was thought meet that Synods or Counsellis of the chiefeſt of the Prelates and Clergie of diuerſe dominions ſhould be gathered together to make lawes and canons, which all men ſhould be constrained by penall lawes to obſerve and yeild obedience unto, that ſo peace and vnitie might be preſerved and kept amongſt them. And in ſhort time it came to paſſe, that whatſoever theſe Synods or Counsellis did agree upon and ſet downe, (how falſe ſoever,) was to be held canonicall, and thoſe that contradicted the ſame, were therefore caſt out and condemned as Heretickes. This was the manner & the occaſion of the riſing of this Beaſt out of this turbulent Sea. And here by the way obſerve, That *Every good giving and perfect gift is from above from the father of lightes*: But this beaſt is from the Sea beneath not from above, and therefore not belonging to the kingdome of Chriſt, but an adverſary and enemy thereof.

Iames 1. 17.

Of this Beaſt it is ſayd, that he had 7. heads, a thing which is monſtrous in nature, And therefore by this was foreſhewed that the dominion repreſented by this Beaſt ſhould be a monſtrous dominion.

Concerning theſe heads, let this be conſidered, That the whole ſtate or ſocietie of the Antichriſtian Sea, is of two ſorts of people, the one ſort, they call the Clergie, the other ſort, the *Laytie*. Of theſe the Clergie are as heads and guides to direct and goe before, And the *Laytie* as the body or rather the taile to follow after. Agayne by the ſame policie, their clergy are ſorted into 7. orders or degrees, namely (to ſpeak in ſublanguage) 1. *Lamiores ſeu oſtiorij*. 2. *Leſiores*. 3. *Exorcista*: 4. *Acoliti*, 5. *Subdiaconi*. 6. *Diaconi*. 7. *ſacerdotes*. Theſe are the 7. orders of the Antichriſtian Clergie. As for Popes, Cardinalls, Patriarchs, Arch Biſhops, Biſhops, Arch deacons &c. they are titles of dignitie, and not of orders. For the Pope is but a Preſt concerning his orders, and when he ſtands at the Altar and ſayth Maſſe, he doth that as a Preſt, and not as a Pope, and ſo of all other degrees. This conſidered, it may well be ſaide of the Antichriſtian Synagogue and State, that it is as a Monſter with 7. heads. As for the Miniſters which God hath ordeyned to be in his Church, they are firſt Apoſtles, ſecondly Prophets, thirdly Teachers &c. 1 Cor. 12. 18. &c. See alſo Rom. 12. 6. 7. 8. & Ephes 4. 11. 12. 13. And theſe onely were given for the gathering together of the Saints, for the work of the Miniſtery, and for the edification of the body of Chriſt. Not ſome to have a bunch of keys with a charge of the doores of this or that Temple or Cathedrall Church, Another to have a booke to read to the people things which neither he nor they did underſtand. A third to have a booke of Conſurations or Charmes, with charge to read them or ſay by heart to ſuch as were diſtracted of their wits, or poſſeſſed with devills, and to put their hands vpon them. A fourth to have a Taper or wax candle with a candleſtick to carry

to carry before the preists and deacons in doing their service.

A fift to receive of the people oblations and offerings, and to deliver them to the Deacon to carry to the Altar, To read the Epistle and to stand by the Preist while he was saying the Masse.

A sixth to be the Bishops spye and intelligencer to informe him of such as be irregular, and observe not their orders, To read the Gospell, attend the preist at the Altar &c.

A seventh to consecrate the Hoast as they call it, and then to offer it as a sacrifice propitiatory for the quicke and dead.

These are not they which God hath given to be in the Church; But these are they wherof the Antichristian clergy consisteth, for whosoever is one of that clergy, is one of these 7. orders, be he Pope Prelate or els whatsoever, and to note and foreshewe this point of policie, this Beast which Iohn saw had seven heads.

If any shall think this to be a vaine, frivolous, and straunge interpretation to understand by the 7. heads of the beast, these 7. orders of the Clergie, as thinking those heades to betoken things of greater note and importance: Let such consider what account and reckoning is made of such persons as have received the Sacrament of Orders, and holy tonsure in the kingdome of the Beast, and they shall find the interpretation not impertinent, but very agreeable. For a time there was since the writing of this prophecy, * when the meanest shrimepe that was within these holy orders (as they call them) was held to be of that dignitie, that the cheifest and worthiest secular Iudge in a kingdome was held unworthie to judge or censure them for any trespasse or fact, how notorious wicked and manifest soever, because they had received holy Tonsure, & were thereby consecrated and set a part unto God, to be his portion and heritage, & to pray for the people, and therefore were exempted from all secular jurisdiction and power, such was their dignitie accounted to be, and still is where that kingdome prevayleth and hath the dominion: yea, even in this hand that quarrell hath cost the King his Crowne: as is to be seen in the Historyes of the Reigne of King Iohn, and not his Crowne onely, but his life also. Now if the meanest of them be above the dominion of any King or secular Iudge, and secular Iudges be the heads of the people, whome God hath appointed to beare rule over them, well may these be said to be as heads in the kingdome of the Beast, wherein these shavelings are holden to be so holy and high in dignitie and degree.

As this Beast which Iohn saw had 7. heads, so likewise it had 10. hornes, whereby was foreshewed that as the kings of the Medes and Persians were shewed and represented to Daniel, by the 1. hornes of the Beast which he saw in his vision, so the kings of many kingdomes should be as guarders and defenders of the Antichristian kingdome and state. And that this scripture hath beene fulfilled to the vttermost by the kings of the Nations, is so manifest, that none can be ignorant of it, that are of judgment and experience. And it was just with the Lord to make the Kings of the earth vassals to this Beast, because they received not the love

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*Vide Concil.
Matisonen.
secundum.
Canon. 9. 10.*

of the truth, but tooke pleasure in unrighteousnesse; they would not forsake their finnes to live godly, righteously, and soberly (as all must doe that will attaine salvation) but they would live after their lusts, and for their finnes they would make satisfaction by building of Churches and Monasteries, &c. and endowing them with lands, rents, and other renewes, by meanes whereof those which traded like Marchants in those many waters, the kingdome of the Beast grew rich and wealthy, and became the great men of the earth.

Furthermore, *Iohn* saith of the Beast, which hee saw that it was like a Leopard, &c. By the resemblance and likeness of a Leopard was signified that this Beast should be foule and full of spots, as is shewed in the 18. Chapter: *Babylon is become the habitation of Devils, and the hold of foule spirits, and the cage of every viciouse and hatefull Bird.* The filthinesse of this Beast is apparant, in that he doth by force and Armes compell all sorts of wicked and ungodly people to be of his societie, and refuseth none but the godly, therefore truly was he thus prefigured.

Secondly, by the qualitie and disposition of the Leopard was signified that this generation should bee subtil and craftie in getting their prey. They boast themselves to bee the Church and Spouse of Christ; but if it be so, whence then had they that infinite store and abundance of worldly wealth and riches wherewith they exceed in deliciousnesse of living? This was not the condition of Christ and his Disciples, the Lord himselfe had not whereon to lay his head, but in that respect was more destitute then Foxes which haue holes, and then Birds which haue nests: his Disciples wanted gold and silver, and had no certaine dwelling place; whence therefore had this generation their lands, livings, and Lordships? Their Castles, Mannors, Houses and Princely Palaces? It will bee said of the donation and gift of Emperours, Kings, and other great States, and of the charitable devotion of all sorts of people: But how were people brought to bee so full handed to this generation? To bring this about much slight, craft and nimblenesse of wit was vied; first, people were made to beleue, that what they gaue to the Church was to the maintenance of the Ministerie of the Gospell, and for the comfort and reliefe of the poore, and therefore should be a sacrifice so well pleasing to God, and meritorious, as that it should receive great reward at his hands, herewith the mindes of religious and devout people were so much moued, that they thought nothing too much to giue to the Church, by meanes whereof Churches began to grow rich. Secondly, people were made to beleue that the worshipping of Images and reliques of Saints, and building of Churches, Chappels, Oratories, &c. and endowing them with Lands, Tenements, Parsonage and Vicarage houses, &c. was an effectuall way to haue fauour with the Saints, and to procure their prayers and intercession for them: By these, and such like meanes this wylie and crafty generation deluded the people, and made themselves rich, and robbed Christ of his honour, who onely is our Advocate to God. And furthermore, they gathered in

heapes of wealth, by Masses, Pilgrimages, Purse-pennance, Offerings, and such like Marchandises, wherein their subtilty and craft was prefigured by a Leopard; a beast subtil by nature, whose propertie is to lie in waite for her prey, and slylie to catch it as the Cat doth the Mouse, and in that respect doth well resemble the Antichristian Clergie, that subtil generation,

But further it is added, that *the feete of this Beast were as the feete of a Beare.*

The Leopard is more nimble to catch then the Beare, but the Beare is more strong and eager to hold fast that which hee hath seased vpon, then is the Leopard: both these properties this generation hath; nimble to catch, and greedy to hold: they catch by slight, but hold by force, and therefore in catching resemble the Leopard, but in fast holding the feete of a Beare.

To this it is added, that *the mouth of this Beast was as the mouth of a Lyon*: And by this another property of the Antichristian Clergie was foreshewed: for as the Lyon when hee hath taken his prey roareth vpon it, at whose roaring the beasts tremble: So this Generation being thus exalted and made rich, and hauing gotten their prey, they terrifie the small Beasts of their Forrest, roaring with curses and excommunications against any, be he Prince or Peasant, that shall presume to part stakes with them, or meddle with their prey, or diminish their portion but an Egge or an Onion. That these be the properties of this Generation needs no prooffe, it is manifest by daily experience.

Here therefore wee may learne what to esteeme and iudge of the Antichristian Clergie, together with those Multitudes, People, Nations and Tongues, out of which they haue sprung, and over which they are set and supported; namely, that they are a monstrous and beastly generation, excelling in craft, covetousnesse, pride, crueltie, and all iniquity; and therefore not to be esteemed, as they boast themselves to be a holy Catholick Church, and Spouse of Christ which cannot erre, &c. And by this wee may see how lamentably the Nations haue bene deluded and led into error and vngodlinesse by their Guides and Leaders.

Now it followeth, that unto this Monster the Dragon gaue his power, and his Throne, and *great authoritie.*

Here is declared of whom the Prelates and Clergie haue received their spirituall Lordships, power, authoritie and iurisdiction, to devise and make spirituall Lawes and Canons, to erect spirituall Courts, and create Officers to beare rule and exercise dominion over the Nations, euen from the duell: they haue not any lawfull authoritie from God, but an vsurped authority from the duell, whose instruments they are to advance his kingdome, and to persecute the Saints, which obey God rather then men.

And here wee may obserue that they are rightly called spirituall Lords, because originally they proceed from that Prince that ruleth in
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the aire, the spirit that worketh in the children of vnbeleefe: but withall, in stead of spirituall Lords, Lawes, Courts and Officers, call them spirituall wickednesses, and so wee giue them their right title: and being such, if we will fight the good fight of faith, wee must by witnessing what they bee, wraitle against them, and not submit vnto them. but stand fast in that liberty wherewith Christ hath made vs free, and not be inangled with any yoke of bondage: and that we may wraitle and preuaile, we must take vnto vs the whole Armour of God, *Ephes. 6.*

Further *John* saith, that he saw one of the heads of the Beast as it were *Ver. 3.* wounded to death, and his deadly wound was healed, and all the world wondered after the Beast.

By this Head, which was as it were wounded to death, was signified the reviving of Priesthood, the mylerie whereof, in few words, is this. The workers of iniquitie in this Antichristian Kingdome, haueing ordained this order of ministry called Priesthood (whether it were in imitation of the Iewes or Heathen it is doubtfull) but certaine it is, that because it wanted externall sacrifices, it came thort both of the Iewish Priesthood; and also of the Heathen, so that it was a lame and wounded Priesthood, and was not respected. In time it came to passe that they found out a sacrifice (as is to bee seene in their Masse-booke) which was the transubstantiating of bread and wine, into the very Bodie and Bloud of Christ, really and substantially (as they vse to speake and teach) and being so transubstantiated to offer it vp vnto God a sacrifice propitiatorie both for quick and dead. Thus the wounded head of Priesthood was cured and revived, and so became the worlds wonder, as now it followeth to bee declared, according as *John* here witnesseth:

And all the world wondered after the Beast. That is, The people of the Nations hauing this Priesthood set over them, and commended unto them to bee of such power and dignitie, as that they could make them a visible God, not onely to behold with their eyes, and looke vpon, but also to eate, and that their maker and redeemer to their everlasting saluation: And being so effectually deluded as that they beleeued these lyes, hereupon they wondered and followed the Beast. Well might they wonder to see bread, and taste bread, where was no bread, and to see wine, and taste wine, where was no wine (for so were they made to beleeeue) and to eate flesh, and drinke bloud, and yet neither to see nor taste flesh nor bloud: this was a wonder to wonder at; and who would not follow him for a guide that had power to worke such wonders?

But they did not onely follow the Beast, as the Iewes did Christ when they saw his miracles, *But they worshipped the Dragon which gaue power vnto the Beast, and they worshipped the Beast, saying who is like vnto the Beast? Who is able to make warre with him?* *Ver. 4.* To worship, is to heare and obey, and by worshipping the Dragon was shewed, that they wholly

addicted themselves to be directed and ruled by the Beast whom the Dragon used as his instrument to worke his will, and to whom he had given authority and power to that end: thus originally they worshiped the divell. Secondly, they worshiped the Beast, as being the instrument of the divell, and they became subjects in all things obedient unto the Beast, as being of such holiness and truth as that it could not erre, nor deceive others, and of such power as what they loosed on earth was loosed in heaven, and what they bound in earth was bound in heaven, & therefore such a power as had no match or peere, so that they boasted, and said of it, *Who is like unto the Beast?* As David considering the power, and wonderfull workes of God, saith; *Who is like unto the Lord?* So doe the Nations boast of this Beast, saying; *Who is like unto the Beast?* And further they sayd of him, *Who is able to make warre with him?* As if they should say, This our holy Mother hath power to excommunicate, and deliver to Satan, all (of what estate condition, and degree, soever they be) that will not heare her voyce, beare her yoke, and be ruled by her: Who therefore is able to make warre with her? that is, make his party good against this our holy Mother. Of such admiration was this Beast in the earth: thus hath the world thought, and spoken of her.

Psal. 71. 77.

Ver. 5.

And moreover, there was given unto this Beast a mouth speaking great things and blasphemies, and power was given him to make 42. months.

As the mouth is the meanes and instrument whereby men do declare their minde, so this Beast had a mouth to declare and utter her minde, by which mouth was signified a Ministerie of false Prophets, and lying Spirits, namely, Doctors, Schoole-men, Monkes, Friars, and all sorts of their Preachers, who teach for doctrines the commandements of the Beast, and declare and utter the minde and will of the Beast as being equall to Gods Word, this their Canons, Lawes, Books and Monuments, do manifestly witnesse: The effect of that which this mouth uttereth is noted to be, *great things, and blasphemies.* They boast of this Beast that she is the holy Catholick Church Militant, the Mother of all true believers, the chaste Spouse of Christ, the Pillar and ground of Truth, that it cannot erre, &c. And that all which will have God to be their Father, must have her to be their Mother: Finally, that out of her lap and communion there is no saluation. These, and many other such great things speaketh the mouth of this Beast, which are indeed great things, and being so spoken are great blasphemies: For is it not great blasphemy to call that Holy, which is most abominable? To call her the Mother of all true Believers, which is the Mother of fornications, and of all abominations? To call that the Pillar and ground of Truth, which hath corrupted the earth with her errors and fornications, and caused all Nations to drinke of the wine of the wrath thereof? To say there is no saluation but in her fellowship whose end and iudgement is to go to destruction? Beware of false Prophets, and teachers of lyes, for such are the mouth of this Beast.

And it is further to be minded, that it is said of this Beast, that the mouth

mouth which she had was given her, for had this Beast no more to maintaine this mouth, then she hath of her own by descent and heritage, she could not haue so many to speake for her as she hath: But Emperors and Kings, Princes & Nobles, and other great sinners became benefactors to this Beast, giving unto her Lands and Tenements, rents & reuenues to maintaine this mouth to utter great things and blasphemies, and more then this, *Power was given him to act, or make two and fortie months.*

For the better understanding of this point, let this be considered: In the Antichristian Kingdome they haue a rule how to proceed in every cause, but not given them of God, but of their own making, which they commonly call the Canon Law, concerning vvhich Law here we may learne by vvhom it was made, & how long it was in making. These makers usurp the name of the Church of Christ, but the true Church is the Kingdome of Christ, and being the Kingdome of Christ it hath him onely for lawgiver, they therefore which under the title of the Church presume to make lawes, are fitly & worthily resembled by a Beast: For what is more unreasonable then for those whose greatest dignity, glory & happiness, consisteth in hearing, obeying, & administering of Gods Word, to fall from this, and Lucifer-like to exalt & oppose themselves against their Maker, as though they were wiser & iustier then God; & to adde unto his Testament vvhich is sufficient to instruct us in all wisdom, & to make the man of God perfect in every good work; and to take from the same Testament at their pleasure, vvhich is not lawfull to do to any mans testament, vvhithout great offence and injustice, as the Apostle sheweth, *Gal. 3. 15.* yet this is the way wherein those great doers, the authors of the Canon Law haue vvalked. It is said of those Actors, *that Power was given them, &c.* Where first we may obserue, that of themselves they had not this power, for then it could not haue been said to be given them, but given them it was; it is therefore to be considered vvhom it was the giver. Not Christ, hee gaue his Disciples no power to make lawes, but gaue them charge to teach believers to obserue all things vvhatsoeuer he had commanded them, it is certain therefore that this power was given them, not by God but by men; namely, by Kings & Princes, for the states & degrees of men considered, it is plaine, that none can giue power to make lawes but such as be Sovereignes; by such therefore this power to make lawes was given unto this Beast. But vvhath should moue Sovereignes to giue power to Bishops & Ministers to make lawes for the Church? Nothing verily but blind devotion; for they being ignorant of God, & of his Word, thought it the best way to keep peace & unity in the Church, vvhether indeed it was the cause of strife & dissention, & at length by that means iniquity was established for a law, & Gods Word wholly reiecte & cast aside as unmeet for Lay-men to use. Now as in all lawfull proceedings, Princes are Gods ministers, in Gods stead unto their subiects and people, so in giving this power to this Beast, they are the Dragons ministers and instruments. Whereas it is said that power was giue unto the Beast to make, but it is not noted what should be made, it argueth that the things made

1. Tim. 3. 17.

are of that nature and qualitie that they are not worthy of any name; the makers themselves use to call their Acts, Canons, Constitutions and Lawes, but falsly: for it they were such indeed, then men might haue some good use of them, but that no man can haue, therefore it is but falsehood and deceit so to name them: It is like the calling of one carved Image, *S. Peter*, another *S. Paul*, another *S. John*, &c. that is to name things that which they be not, and that is to lie.

In that it is sayd, that power was given unto the Beast to make 41. Monethes, It sheweth that the beasts time is limited. And seeing that the time is limited, we must finde that the time of making of the Catholick church agreeth with this stint, before we can be sure that it is the Beast, here represented, wherefore consider that the ecclesiasticall state began to make about the yere of our Lord, 304. (the Ancyran counsell being the first, whose constitutions took the effect and force of lawe.) And made not an end of making untill the yere 1564. the Counsell of Trent being the last wherein the beast acted the last act of this making, and fulfilled the measure of that iniquitie, and therefore is now to receive judgment and condemnation from the Lord, as is hereafter in this prophesie declared. So that if we account a yere for a day, and thirtie dayes for a moneth, it will amount to 1260. dayes, which is the just some of 41. moneths, that this beast was a making, which is a strong argument, that by this beast was signified the ecclesiasticall estate, or Catholick church, as is shewed before page 1.

Further it is sayd of this Beast, that he opened *his mouth in blasphemy against God, to blaspheme his name, and his Tabernacle, and them that dwell in heaven.*

In that this Beast, by the ministerie of false Prophets and Teachers, as by her mouth hath seduced the Nations, and made them beleeve, That God by the Ministerie of his holy Apottles and Prophets, hath not left us a sure and sufficient rule of faith, in the holy Scriptures, but that the want thereof must be supplied with unwritten verities, the writings of auncient fathers, determinations of counsells, and the Popes decretals, otherwise all people would runne into confusion, it may truly be sayd, that he hath opened her mouth unto blasphemie against God. First he maketh the eternall who hath created all things, and for whose wills sake all things are and were created, To be but a rude and grosse beginner of a work, which he hath left and given up for wayne man to finish & make perfect. Secondly if there be particular lawes left out of the Scriptures, for want of which all people would runne into confusion, then God hath not shewed himself to be a God of order. Thirdly the word of God is not sufficient to make the man of God perfect, in every good worke, as the Apottles sayth. But thus to think, is a horrible error, Thus to speake, is wicked blasphemy, and thus to teach, is hellish iniquitie. For how wil it stand with the glory of God, and of our Lord Iesus Christ, not to give unto his people a perfect Law and sure Testimonie, whereunto they might trust, and wherein they might rest and live by faith, but must

must depend upon other men, to see as it were with their eyes, and not with their owne, and so to hold their faith in respect of other mens persons, to beleeeve as they beleeeve &c, as though Gods people (their leaders excepted) were not reasonable creatures, but as beasts without understanding: But blessed be our God, wee have a sure word of the Prophets, which is as a light shining in a dark place, wherunto we shall do well if wee take heed. Gods people haue no need of unwritten verities, mens precepts and traditions; They haue surer lights to walk by then the writings of the Schoole men, and other writers of auntient times; They haue surer Rules and righter Testimonies, wherby to decide and end controversies and doubts, then the determinations of counsells, and Popes decrees, and they which speake to the contrary, open their mouth to blaspheme against God. Concerning blaspheming the name of God, amongst other attributes or titles whereby he is sett forth unto us, he is called the *Holy one of Israel*, and the high Priest in Israel did beare this inscription upon his forehead graven in gold, *Holynesse to the Lord*. First therefore we may truly and boldly say of the Lord, that *Holy* is his name, Secondly we may likewise truly and boldly affirme, that to give the title of *Holynesse* unto any unholy prophane and abominable thing, is to blaspheme the name of God: But thus the Beast hath done many and sundrie wayes. They ascribe *Holynes* unto their Antichristian orders, and priesthood, to their Idolatrous Masse, to their exorcised or conjured Bread, Water, Oyle, Tapers, Athes, Vestures, Vessells, and many other implements in and by all which they blaspheme the name of God.

And as they blaspheme the name of God; So likewise they blaspheme his Tabernacle, That is to say, the true visible Church of Christ vnder the Gospel, which is the place of Gods presence, which he hath chosen to put his name there, * where two or three or more are gathered together in the name of Christ, there is Christ present, and where Christ is present there hath God put his name, there he is to be sought; and there hee may bee found, and there is his Tabernacle. To come together in the name of Christ, is when Gods people ioine themselves together in a spiri uall body politicke, separated from the common multitudes of knowne unbeleeuers, to the end to meete together for the mutuall edification and comfort one of another, by doctrine, breaking of bread and prayer, and to practise all other Ordinances of Christ set downe in his Testament, as they shall haue occasion: and to companies of Beleeuers, hauing such fellowship and communion one with another, the title of the Churches of Christ doth (in our use of speech) properly and of right belong: but for beleeuers to doe this apart by themselves is adidged contempt of authority, factious, novelty, making of Conuenticles and unlawfull Assemblies, dangerous to the State, and not to be suffered in any Kingdome or Common-wealth, and so they blaspheme the Tabernacle of God in a high degree, as if Gods people were a company of ungodly rebels, and wicked conspirators; but the righteous Lord will in due time visit his people, & rebuke his enemies.

And

* Math. 18.

And on the other side, for Gods people now to deny the kingdom of the Beast; that is, (as they call it) the holy Catholick church Militant, to be the true Church of Christ: To refuse to partake and communicate with them in their abominations, delusions, and unfruitfull workes of darknesse, is adjudged disobedience, schisme and contempt of the power and authoritie of the Church: To speak against their proceedings, sedition, disturbance of the peace of the Church, heresie, impietie, and what not? Thus they adorne the Harlott, which corrupteth the earth with her fornications, with the title of the Church, and spouse of Christ, and Tabernacle of God; And so blaspheme the Tabernacle of God, as if it were not a communion of Saints by calling and profession, but an habitation of Divells, an hold of Fowle spirits, and a cage of every uncleane & hateful bird.

Further it is sayd of the Beast, that it did *blaspheme those that dwell in heaven*, that is the *Saints* departed this life.

Those that dwell in heaven, are then blasphemed when it is sayd of them, that they take it as honour done unto them, when we make them our Patrones, build them Temples, set up their images, offer and pray unto them, and make them Mediators between Christ and us, for by this they are made not onely idolls, but also favorers and cheife maynteyners of idolatrie: They are also blasphemed when the doctrine which they taught and practised is condemned for heresie, or when erroneous doctrines, vayne traditions, superstitious rites, ceremonies and customes are fathered upon them as received from them by Tradition, as unwritten verities, but the world hath been brought to beleue that Saints in heaven might by these meanes bee as it were bought and sold, betweene Priest and people, wherein they haue been highly blasphemed.

Vet. 7.

Moreover it is said, that it *was given to the Beast to make warre with the Saints, and to overcome them: and power was given him over all Kindreds, and Tongues and Nations.*

Warre is made with the Saints when they are accused to Rulers and Governours to be Hereticks, Schismaticks, wicked and ungodly persons; and they may then be said to bee overcome, when their accusers are iustified and they condemned, according to this, this Scripture hath been fulfilled and verified. Great and of long continuance haue been the warres which the Beast hath made with the Saints, and many haue been the victories of this kinde which the Beast hath had against them; as the Histories, and other records of the Nations do plentifully witnesse. It was given to the Beast to make warre with the Saints, when Rulers and Governours gaue way to the Beast to devise and make lawes at their own pleasure, concerning Religion and the worship of God, and then to condemne for delinquents and euill doers all that would not obserue those lawes. How free and forward Rulers and Governours haue been to giue such power unto the Beast, they themselues haue felt by long and wofull experience: for much woe hath the Beast wrought (not to the poore and meaner sort of the Saints onely, but) even

given to Emperours and Kings and all degrees of people, and therefore it is said in the words following, that power was given unto this Beast over every Kindred, Tongue and Nation: So that the exaltation thereof was such, as to be as a father above all fathers to every Kindred; a Lord above all Lords to every Tongue; a King above all Kings to every Nation. Thus was this Beast exalted, and sate as a Queene triumphing over them, having all of all degrees brought in bondage unto her dominion, which was a just recompence upon their heads that gave such power unto this Beast: yet see how the world was herein deluded, they were not as captives against their wills, but in blinde devotion, had this Beast in most high reverence, as being a Divine Power, ordained and given by God, and not from the Dragon. Thus did the Lord give them over to bee deluded by this Beast, as a just reward of their ungodlinesse, in that they received not the love of the truth, but tooke pleasure in unrighteousnesse.

Further it is declared in the words following. *That all that dwell upon the earth shall worship him (that is the Beast) whose names are not written in the Booke of the life of the Lamb slayne from the foundation of the world.* Ver. 8.

By those that dwell on the earth is meant those that have set their habitation there, and choose rather to enjoy the prosperitie of the world and the pleasures of sinne, together with the Beast, then to suffer affliction for the truth, and for witnessing against the Beast: These are they that worship him, that is, receive their precepts and rules, for doctrine and wholesome instruction, and observe their ordinances and lawes as perfect rules of equitie and righteousness, casting the Word of God, declared in the holy Scriptures, behind their backs, and reading his Ordinances under their feet, making farre more conscience not to eate an Egge on a Friday, then to steale, or commit adulterie. But of such it is said, that their names are not written in the Booke of life of the Lamb which was slaine from the beginning of the world: That is, they are not of the number of Gods Elect and Chosen in Christ, and given unto him for his portion and heritage, whose condition is to be hated, despised, persecuted, and afflicted in the world, for righteousness sake; in whom the Lamb Christ Iesus, as in his members hath been slaine since the beginning of the world: which condition, those which cannot brooke and indure, but count it a pleasure to live deliciously for a season, and take delight to enjoy the pleasures of sinne, may thereby bee discerned, not to have their names written in the Book of Life.

Concerning these things it is added, *If any man have an eare let him heare.* Ver. 9.

As if it should be said, few there bee which have an eare to heare these things: For who can indure to heare that Catholike Church, which they account to bee spirituall, holy, and heavenly, to bee compared to a Beast, ugly in forme, and horrible and monstrous in nature? Who can indure to heare that Power, that Throne, and that authority which they believe to be of God, to be said and affirmed to bee of the Dragon that old Serpent the Diuell and Satan? Who will beleieve that a

righteous God would giue way to his enemies, the workers of iniquitie, so farre to prevaile, and so long time, as for many hundred yeeres together, to delude the Nations, to bring them into bondage, and to keepe them in flaverie? And that a few poore despised people of no reckoning in the world, here one, and there another, should see more, and be wiser then all the great Clarks, wise Counsellours, mightie Princes, and all the Nobles of the earth? Who (I say) hath an eare to heare these things, and not bee moved to fret in himselfe, and to gnash his teeth at the hearing of them?

Yet notwithstanding all this, and more, let him that hath an eare heare, for times and seasons will change; a time will come (as the verse following doth declare) when these great workers of iniquity shall bee subdued and troden under foote.

Ps. 10.

He that leadeth into captivity shall goe into captivity, he that killeth with the sword must bee killed with the sword, here is the patience and faith of the Saints.

Here is shewed the iustice of God, who will recompence unto the wicked according to the workes of their hands, as they haue measured unto others it shall bee measured unto them againe; they shall reape the fruite of their unrighteousnesse to the full: Therefore the Saints and servants of God should here learne with patience to beare the Crosse, because the Lord will take their parts, and avenge their blood upon their enemies, and those which with patience rest upon the Lord, are here recorded for Saints, *Here is the patience and faith of the Saints.* As if it were said, those which patiently indure affliction for the truth, and commit their cause unto God, resting faithfully upon him, are thereby tryed and made manifest to the world, to bee the Saints and Servants of God, that in sure hope of a time of refreshing, chuse to endure captivity and the sword, rather then they will (to haue peace with the world) together with the world worship the Beast.

Thus much concerning the first part of this Chapter, and of that power and promotion which the Prelates and Clergie crope up unto before the exaltation and supremacie of the Pope. The mystrie of whose iniquitie is next to be considered; *To God be glorie for ever. Amen.*

The second part of the 13. Chapter of the Revelation, beginning at the 11. Verse:

VERSE II.

And I beheld another Beast coming up out of the earth, and he had two hornes like a Lambe, and he spake as a Dragon.

AS in the former part of this Chapter, the Prelacie and Clergie in generall, who under the tide of the Catholike Church Militant, exalted

exalted themselves to work iniquitie, and bring the Nations into captivity and bondage to their traditions, were resembled by a seven-headed Beast: so here, after much striving amongst themselves who should be the chiefe and greatest, not being content with their former riches, honour, and earthly promotion, but aspiring higher, at last the Prelate of Rome in particular, attained to this title and dignitie, to be Christ's Vicar, Peters successor, and universall Bishop; and under that Title pretended a fulnesse of power and supremacie over all persons and causes, and therefore is here resembled and fore-shewed by a Beast, &c.

First, whereas it is said of this Beast that it came up out of the earth, thereby is signified, that the high degree and dignitie whereunto the Prelates of Rome haue aspired, and exalted themselves, is not from heaven, it is of the earth, earthly; it is a plant which our heavenly Father hath not planted, and therefore shall in the end be rooted out.

Concerning the coming up of this Beast, it is to be minded, that the Ministers of the word of God (of which ranke of men this Beast boasteth himselfe to be the cheife) if they were in their right kinde should be as the Starres of heaven, lights and guides unto others: But at the opening of the sixth Seale *Iohn* saw the Starres fall from heaven to the earth, as a fig tree casteth her greene figges when she is shaken of a mighty winde; whereby was signified, that the Ministers of the word of God would in time degenerate and goe out of kinde, they would, contrary to the Apostles rule, set their affections on earthly things, they would for filthy lucre make Marchandize of the people and Word of God; they would gather riches, and grow wealthy by the wages of unrighteousnesse, and so become the great men of the earth: all which is fulfilled and come to passe, as all may see that are not wilfully blinde.

Among the rest of the fallen Starres, to one was given the key of the bottomelesse pit, *Rev. 9. 1.* whereby was signified that power and preheminance should be given to one of the fallen Starres above the rest: which thing was effected and came to passe, when *Phocas* being Emperour he promoted *Boniface* then Prelate of Rome to be universall Bishop, and to haue power and jurisdiction over all other Bishops: Which thing *Phocas* had done, this *Abaddon* King of Locusts, with the rest of the brood of the bottomelesse pit that succeeded him, who had the opening and shutting of Purgatory at their pleasure, so prevailed in time, that they exalted themselves above Emperours and Kings, which thing they could never haue done, had they not first besotted the Nations in blinde devotion to impoverish themselves to feed these Locusts under the title of the Church, and in hope of meriting thereby, and to be released from their sinnes, and from the supposed paines of Purgatory: For had the Pope, that Prelate of Rome, been as destitute of worldly wealth, and as well furnished with spirituall grace, as *Peter* and *Iohn* were when they went up into the Temple to pray, *Acts 3. 1. 6.* and healed the lame man, he had never set his foote upon the Emperours neck. For as much therefore as the Romish Prelate from a meane

and lowly estate and degree in the world, hath crept up and been **en**lited aboute Kings and Emperours: and seeing worldly wealth and riches haue been the meanes whereby he hath got the preheminence, very significantly was this upstart resembled and prefigured, by a Beast coming up out of the earth.

Againe, it is said of this Beast, that it had two Hornes like the Lamb: By Hornes in the Scripture is usually signified power and authority, and by the Lamb is meant Christ Iesus, who had all power in heaven and earth given to him, *Matt. 28. 18* So that hereby was shewed, that the Prelate of Rome would challenge and usurpe great power and authority which he perswadeth the world doth belong unto him, as being Christs Vicar, and under this pretence usurperth a two-fold power and jurisdiction, both Civill and Ecclesiasticall, not in earth onely, but in heaven also; what he bindeth in earth, is bound in heaven, and whom he will he can release from the paines of Purgatorie, and place them in heaven: Therefore in token of this his power he is armed with two swords, which thing was plainly signified by the two Hornes which he had like the Lamb. But though the Beast would be the Lambs equall, and resemble him in power, yet his voyce bewrayes him to bee but a counterfeite, and a dissembling hypocrite: he *speakes like the Dragon*, he pretendeth property to that which is not his own, and exalteth himselfe against those unto whom he should submit and giue honour: Even as the Dragon said of the Kingdomes of the world; *All these are in my power, I giue them to whom I will*: So likewise saith this Beast his Vicar, the Prelate of Rome: The Empire and Kingdomes of the earth are in my power, and at my disposition, and to me it belongeth to depose and set up Emperours and Kings at my pleasure, as shall bee behoofull for the peace of the Church. And thus may the Beast in this bee knowne by his voyce, likewise in diuers other particular blasphemous speeches and diuillish doctrines.

Luk. 4. 6.

Yer. 12.

Further it is said of this Beast, That he *exerciseth all the power of the first Beast before him, and causeth the earth, and them which dwell therein, to worship the first Beast, whose deadly wound was healed.*

In that this Beast is said to exercise, *All the power of the first Beast before him*, thereby was signified, That what the first Beast could doe by her motherly authority and power under the usurped title and name of the holy Church, the same could this Beast doe, by the authority & power of his fatherhood under the title & pretence of Christs Vicar, Peters successor, uniuersall Bishop, &c. But that this Beast may yet further be discerned, it is said of him, That he *caused the earth, and those which dwell therein to worship the first Beast, &c.* By causing the earth to worship the first Beast, was foreshewed, that the Pope would exact of the earth the tenth part of the fruits thereof for the maintenance of the holy Church, & this is indeed to worship: For as the paying of Tithes in the time of the Law was a part of the true outward worship of God, so this is the worship of the Beast. And further, by causing the Inhabitants of the earth also to worship

Worship the first Beast, was shewed that he would carefully see due homage, service, and obedience to be yeilded and performed to the holy Church: so that though the Prelate of Rome as a sonne of perdition, did exalt himselfe above measure, yet still doth he maintaine the power and dignity of the Catholick Church; the estimation of her Motherhood must still bee maintained, her voyce must still be heard and obeyed; not to come when she calls is contumacie and contempt not to be indured; they that dare so farre to despise her authoritie, as not to obey her Paritors Processe, are by her doome to bee accounted cursed children, and worthy of no lesse censure and punishment then to be struck with that terrible Thunderbolt of her Excommunication, the violence whereof is such, as who can indure it? Who will not rather ride, runne, dance attendance, crouch, kneele, pay, pray, or doe any thing else which Maister Officiall or his Register wil enioyne them, then undergoe so heavy a burthen as the censure of Excommunication? Thus will the Pope haue the magnificence of this *Diana* to bee maintained, The earth and those which dwell in it must yeeld unto her the Tithe of all their increase, as also Mortuaries, Offerings, and many other Church duties which she requireth of them; for she is a goddesse and must bee worshipped. And this diminisheth the Popes glorie never a jot, the two estates of the Whoorer and false Prophet, can well agree and stand together, as father and mother in one family, and therefore the second Beast, as father of all, wil haue the first Beast worshiped, that is, obeyed & maintained in glorie, as mother of all. And further obserue, in that the Pope hath executed all authoritie of the Catholike Church, thereby is confirmed the truth of the exposition, that the first Beast was the Catholike Church, and the second Beast the Pope, as hath beene before observed.

And he doth great wonders, so that he maketh fire to come downe from Heav'n on earth in the sight of men. *Vers. 13.*

First, by the wonders which he did, was foreshewed what wonderfull things the Prelate of Rome, that false Prophet should bring to passe, as namely, under the title of the servant of the servants of God (which indeed all Ministers of the Word, and other Church Officers ought to be) to creep up and exalt himselfe above Emperours and Kings, and all other estates in the earth, which being considered, is indeed a thing wonderfull: for first, the Prelacie and Clergie in respect of the pretended holines of their Orders were exempted and freed from being subiect to any secular iurisdiction and power, the meanest of them might not be produced before any secular Iudge, for any crime or offence how haynous soever, yet unto this Beast, they must be obedient in all things, as servants to their Lord; upon him they must depend with all observation, as children upon their fathers: And as for Emperours and Kings, and other worldly States, it is plaine to bee seene that though they stand highly upon their titles and dignities, not to haue them empayed, or in any thing diminished, which is a thing which they will withstand to the shedding of abundance of blood; yet to be made such vassals to this

Vide Consilium Matif. Can. 9. 10.

this Beast, as to hold his stirrop, to leade his horse by the bridle, and kisse his teete, they thought it no abasement, but an honour: And notwithstanding that very many of that beastly ranke haue been notorious wicked men, and abominable liuers, yet haue they the craft so to delude and besor all people of all degrees in the world, as to bring them so beleue that the truth is so infallibly annexed to that seate of the Beast, that it is not possible for him to erre in iudgement; yea, he made the world to beleue it as an Article of faith, that his determination and iudgement of any controversie or point of doctrine, is a more indifficient and infallible rule of faith then is the holy Scriptures: That these and the like grosse doctrines are beleued and received, are great wonders.

Further, *He maketh fire to come downe from heauen on the earth in the sight of men; &c.*

By fire in this place was fore-shewed the punishment which should be inflicted on the Saints, which was burning with fire: And in that the fire was sayd to come from heauen, thereby was fore-shewed, that
 * *Psal. 82. 6.* the Iudges of the earth, *Who are called Gods*, and their seats as the Throne of God in heauen, should bee so corrupted by the Pope, as that they should beleue the Saints and Servants of God which refused to obey the Pope and his Lawes, to be therefore Hereticks, Schismatics, refractarie, rebellious and disobedient persons, and therefore should condemne them to be burnt to death: This they haue done, thinking they did God therein good service, and that it was the iust iudgement of God upon them. Thus he made fire to come downe from heauen: For true it is, that the iudgements rightly pronounced by the lawfull Magistrates are the iudgements of God, and their punishments, Gods punishments, and therefore it is that Maigistrates are called Gods: but seeing Magistrates haue beene thus corrupted by the Pope, and made to pronounce unrighteous and unjust iudgements, wee are to esteeme them as the iudgements of the Dragon; and yet nevertheless their authority and power lawfull and ordained of God. Thus the Beast deceiveth them that dwell on the earth, by meanes of those Miracles (falsly so called) which he had power to doe in the sight of the Beast, as is shewed in the verse following.

Rev. 14.

And he deceiveth them that dwell on the earth, by the meanes of those miracles which he had power to doe in the sight of the Beast.

Those which the Beast deceiveth are sayd to dwell on the earth, that is, haue their affections set upon earthly things, and not upon heavenly, so that they will not for loue of the truth forsake their earthly possessions and pleasures: these are they which are deceived by these lying wonders of this Beast; but those that are strangers and pilgrimes in this world, whose affections are set upon heavenly things, and not upon earthly, these are not deceived nor deluded by him: these making tryall of him by Gods word haue found him to be a lyer and a deceiver, and beleue him not, but taking their hues in their hands, witness against him

him to the death, that his power and working is of Satan, and that his wonders are lyes.

And whereas it is sayd, that he had power to doe *these miracles in the sight of the Beast*: therby is confirmed & made manifest that which before is shewed page 53, that this sonne of perdition, the chief darling of his holy catholick Mother, is present with her, and in her bosome, and for her sake and in her behalf exerciseth his power, the retaining full her former authoritie without any diminishing thereof, as is evident unto all that are acquainted with the acts of that Church. Thus much for the second parte of this chapter.

The 3. part of the 13. Chapter of the Revelation:

Wherin is forshewed a third Beast, which was set up by the commandement of this second Beast the Pope, who sayd to them that dwelt on the earth, that they should make an Image to the Beast which had the wound with a sword and did live.

HERE we may see that the Pope by his commanding power, was the cause of setting up this Image, and for the better and more cleare understanding, what this Image is: Let us consider a little the patterne whose image and likenes it beareth, namely the first Beast.

The first Beast, as hath beene shewed was the representative body of the Catholicke Church Militant, consisting of the selected Prelacy and Priesthood of sundry Nations gathered together into one Councell, or Synode, with authoritie to make lawes and canons for the universall Church, to be observed uniformly of all Nations, under pretence of the insufficiency of the Scripture for the government of the Church, and the worship of God. In like manner the Pope (in his wisdom seeing it necessary for the good government, maintenance, and upholding of his kingdom, and the rooting out of Hereticks, and seditious persons (as they call them,) which daylie increased in every Countrey,) did ordeyne and command that in every Province there should yerely be held and kept a Provinciaall counsell or Synode consisting of the Prelats and divers other selected persons which should look to those matters, to which Synode he also gave power to make lawes and ordinances, to which the people should be conformable and obedient: This is the Image which he caused the dwellers on the earth to make of the Beast, which had the wound with a sword and did live.

Further it is sayd, *Verf. 19.* And power was given him to give life unto the Image of the Beast, that the Image of the Beast should both speake, and cause that as many as would not worship the Image of the Beast, should be killed.

In this verse wee may observe: first, that a gift was given to the Pope to bestow upon this Image: secondly, what this gift was, viz.

1 Vide concilium Lateran secundum, Can. 6.

Ver. 15.

to giue life or breath to the Image : thirdly , the end and effects of the gift , which was , that the Beast should speake , and cause that as many as would not worship the Beast should be killed : As there was given by the Dragon to the first Beast great power and authoritie , and also a mouth to speake blasphemies and to make warre with the Saints , in like manner by the same Dragon was this gift given to the Pope , to giue life or breathe to this Image : By life is here meant authoritie , which is the life of a Synode , without which it is of no force , and so this Image should haue been no more then a very image or picture , and set up to no purpose , but the Pope having received it , gaue authority to the Image that he should speake , that is , make and set forth Canons and Lawes ; for to speake is so understood : as for example : A King is said to speake to his subiects when he setteth forth his Lawes and Proclamations : so this Beast having made Canons and Decrees , speaketh to her vassals and subiects by them . Moreover , the Image caused that as many as would not worship him should be killed : Here the pride and cruelty of this Image is set forth , to be answerable to the first Beast , and therefore rightly is he called her Image : for as the first Beast made warre with the Saints and overcame them , and all that dwelled on the earth worshiped him , &c. so whosoever would not worship this Image , that is , heare his voyce and keep his commandements , there was no way for him but death . All the worship that the Lord requireth of his servants , is

Deu. 10. 11.

13.

** That they feare him, walke in all his wayes, loue him, and serue him with all their hearts, and with all their soules to keep the commandments of the Lord, and his ordinances.* And this is indeed the true worship of God , In like manner this Image wilbe worshiped , his lawes must be observed & his canons obeyed without examining and trying of them , be they never so unholy and unjust : They that donot observe and obey them , be they never so upright and holy men , they shalbe therefore indited , arraigned , judged and condemned to death , as being in their estimation Hereticks , Schismatiques , disobedient and rebellious persons , contemners of God and of the Church , yea as the sick and offcrowing of the world , and unworthy of the societie of men .

And he causeth all both small and great, rich and poore, free and bond, to receive a marke in their right hand and in their foreheads.

This Image challenging worship to be performed unto him , of all people of all sorts and degrees , according to the authoritie given him by the Pope , was by some contradicted and despised , wherfore the Image in policie for the better triall of those that were his trustie subiects and slaves , ordeyned : that all his Ministers should receive a marke , at the receiving whereof , they should vowe and sweare to be of his dominion & under his Banner , to fight against Christ and his Saintes . What this marke is , and what is the manner of giving and receiving of it , is now to be declared .

‡ For prooffe of this looke no further then in the 36. Canon of the Church of Eng. made An. 1603.

The ‡ Prelacye and Clergy being as hath been before shewed , affirmed with authority to make lawes , did prdeyne that every Bishop in

his

this diocesse should carefully observe that none should preach or execute the function of a parish Parson, Vicar or Curat in any parish, but he that would sweare to observe their Lawes & Canons, and thereupon should receive the Letters of Orders of the Bishop of the Diocesse, which Letters of Orders signed and sealed by the Bishop, is the Marke of the Beast here mentioned, and doth testify in the behalfe of the Bearer thereof that he is their sworne servant, under holy orders, either a Priest, a Deacon, or half Priest &c, and that he is a man found capable & meete for the cure and charge of soules, and therefore to what parish soever these tryed Lads are sent to doe service, upon sight of this Marke they must be received without any opposition, upon penaltie of the Law upon those that shall refuse them.

Here may be objected, that this Marke is onely received by the Clergie, and not by the people of all sorts, rich and poore, bond and free, according to the Text. I answer, that all persons which receive these false Priests doe likewise receive, and submit to that authority which sent them, and also the Marke by which they are sent, as is evident, when a Priest commeth to take possession of a Parish to which he is by the Bishop appointed; he is not received upon his word, nor because he tolleth the Bell, and putteth on the Surplice, and useth other Ceremonies injoynd him by the Prelate: But, shewing the fore-said Marke of the Beast they receive both him and it, and communicate with him: Thus all, both small and great, rich and poore, bond and free, that receive and submit unto their appointed Priest, receive a marke in their forehead, or in their right hands, by receiving and submitting to him: For as our Saviour Christ saith of his Apostles and Ministers, *He that receiveth you receiveth me, he that heareth you heareth me:* So those that receive, heare, and ioyne in fellowship with these false Ministers, doe heare, receive, and ioyne to the false power which sent them, and the marke by which they are sent.

Luk. 10. 16.
Job. 13. 20.

Whereas it is said, that they received this marke in their forehead, or right hand, thereby was shewed that this marke should be an apparant testimony that they were servants of the Beast, and that they were of that Band which had ioyned hands, and made a league to walke in the wayes of destruction.

Further it is said, *Vers. 17. And that no man might buy or sell save he that had the marke of the Beast, or the name of the Beast, or the number of his name.*

Here are propounded three conditions, and whosoever had not one of them, thereby to be knowne to bee of that Kingdome, might not buy or sell, or have any thing to doe amongst them. For the better understanding hereof let us minde, that although these three Beasts in respect of their severall power and jurisdiction did differ one from another, The Catholike Church being the chiefe, and the Pope inferiour to her, and the Image of the Beast as it were a servant or handmaid inferiour to them both, yet notwithstanding they were one body, being ioyned and knit together by the power of the Dragon, and have so far

prevailed over the Nations as that they have brought all, both small and great, rich and poore, bond and free, to be in subiection to their kingdom, which beareth the name of the holy Catholike Church or Sea of Rome, but the Holy Ghost calleth it *Babylon the great Citie*: for as the materiall Babylon was a Citie which dwelled [†] upon many waters, which caused her to abound in riches and treasure: so this myssicall Babylon, this great Citie of Rome, I meane the Ecclesiasticall State, is said also to sit upon many waters, which the Holy Ghost expoundeth to be People and Nations, as in the 17. Chapter and 15. verse: *The waters on which the Whore sitteth are Peoples and Multitudes, and Nations and Tongues*: And these waters have been the meanes of the flowing and increasing of the wealth and riches of this Citie, so that their Marchants, that is, the Prelates haue grown rich and become the great men of the earth, by trafficking in them; also the Ship-masters (which are the Parish Priests) and all Ship-men and Mariners (which are the inferior guides, and Ecclesiasticall Officers) haue gathered crummes and waxed rich thereby, and therefore at the destruction of this great Citie shall stand a *fare off* and *howle* to see the desolation thereof, and their owne gaine taken away, for from thence-forth no man will buy their commodities any more. Here note, that these foresaid spirituall prrsns are the sellers, and the Lay-people are the buyers, and the wares which are bought and sold in this kingdom are all called spirituall, as pardons for sinne, and indulgences of divers sorts, which is a speciall commoditie, and bringeth in abundance of treasure; also their Pussing, Gospeling, Canting, Homeling, Massing, which must bee maintained with the Tithes, or Tenth of all things, which they usually call the maintenance of the Ministry; also the Sacrifices (unacceptable to God and well-pleasing to the diuell) which are dayly offered at their Altars, and at diuers Images of Saints; also the body of their Maker and Saviour: besides Marrying, Baptizing of children, Churching of women, Houseling the sick, burying the dead, these, and many such like, are the spirituall wares sold in this kingdom which haue particular prizes set on them: Now so it is, that these wares are privileged that none may either buy or sell them saue he that hath the *marke of the Beast*, or the name of the Beast, or the number of his name. What the Marke of the Beast is, hath been before shewed: Secondly, the name of the Beast is to be considered, For the manifestation whereof let us consider and minde, that those which did preach and profess Christ and his doctrine, are said to haue and to beare his name. The Lord Christ Iesus said unto *Ananias* in a Vision concerning *Paul*. *That hee was a chosen Vessell to beare his Name before the Gentiles, and Kings, and the children of Israel*: By the name of the Lord, here was meant that *Paul* should preach the doctrine of Christ, and those that beleeeved by his Preaching were said to beleeeue in the name of Christ, and were therefore baptized into his name, and called Christians: [†] *The Disciples were first called Christians in Antioch*. Also the disciples and followers of Christ are said to haue the

Lamb

* Rev. 14. 8.

† Esa. 51. 13.

A3: 9. 15.

† A3: 11.

16.

Lambs Fathers name written in v. cix fo.thead. : According to this is the meaning of the name of this Beast, which the Holy Ghost setteth down in a myserie in the 17. chapter and 5. verse, *Babylon the great, the mother of Harlots, and abominations of the earth* : But the Papists call it, not *Babylon the great*, but the great universall or Catholick Church; not *the mother of Harlots*, but the mother of all true Believers; not the mother of all *abominations of the earth*, but the Pillar and ground of Truth, that cannot erre: This is the difference betwixt the name which God giveth them, and which they take and attribute unto themselves: But let them speak the best of themselves, and let us consider and answer them in their own language, they call themselves the Catholick Church, and their professed vassals and subiects are therefore called Catholicks, and whatsoever they bee, that do either preach or professe the Catholick faith, that is, beleue as this Catholick Church beleueth, that it is mother of all true Believers, that it cannot erre, &c. they are Catholicks, such persons whosoever they live, if they thus beleue (although they never received the marke of the Beast, nor can receive it) yet this profession is enough to entitle them in the right of buying or selling these foresaid wares, such persons have the name of the Beast, and therefore they may buy pardons of the forgiveness of part or all their finnes, and use any of these things which they suppose necessary for their soules health (but indeed destruction) yea, after their death they may, for a summe of money given to the foresaid Marchants by their charitable successors, be released out of Purgatorie: thus, by their owne description wee have found out the name of the Beast, and who they are that have received it.

The third condition is the number of his name, as the Beast had one generall name (which the Catholick Church) whereby he was known from all other States and Kingdomes in the world, so it hath a number of names belonging to the particular parts and members thereof to distinguish one from another, as in the 17. Chap. and third verse, *The Beast was full of names of blasphemy. As the true Church, which is that body whereof Christ Iesus onely is the Head, is compleate and furnished, when it is coupled and knit together by every ioynt and member which Christ Iesus hath given for the furniture thereof; namely, Apostles, Pro-*

1. Cor. 12.
Eph. 4. 11.

phets, Evangelists, Pastors and Teachers : So this false Church being furnished with those parts and members which that great red Dragon hath invented and set up under the title of Ministers of Christ, to worke up-on the children of disobedience, namely, the Pope, Patriarches, Cardinals, Arch-bishops, Bishops, Deanes, Arch-deacons, Abbats, Priors, Prebends, Canons, Chancellors, Commissaries, Registers, Doctors, with the rest of the selected Synode or Councell: so (I say) this Church or Beast, being furnished with these his parts and members, is an intire body, and these members are the full number of his name, that is, they are the number of whom the Catholick Church consisteth, and from them all interiour power and offices of Ministerie, as Monkes, Fryars, Parsons,

Vicars, Curats and Iesuits are derived. This I understand to be the number of his name, and this exposition agreeth with that in the verse following, where it is said, let him that hath understanding count the Number of the Beast. By the number of the Beast what can bee understood but the Number of the particular parts whereof he consisteth? And where it is said, *For it is the number of a man*: What can bee understood but that it beareth the resemblance and likeness of a man? as followeth to be declared. Thus wee see who may buy and sell in this Kingdom, and who may not.

Vers. 18.

Here is wisdom, let him that hath understanding count the number of the Beast, for it is the number of a man, and his number is 666.

Here is shewed, first, what is required in searching out this myserie; and that is wisdom and understanding, nor such as is from beneath, but from aboue, which commeth down from the Father of lights, from whom commeth every good and perfect gift, hee it is that giveth wisdom to the simple, and the understanding of his secrets to those that feare him, which should teach those that desire to know the Myseries of his will to labour to be such as to whom he hath promised to reveale them, then, whatsoever we aske we shall receive of him, for to such hee giveth liberally and upbraideth not.

Secondly, here is shewed a direction how to employ a mans wisdom in finding out this Myserie, and that is by counting or reckoning the number of this Beast.

Thirdly, a reason why the number of the Beast is to be counted, *Because it is the number of a man*; that is, it agreeth with and is answerable to the parts of a man, and so is the more easily to be found: for as wee know the true Church of Christ is compared in the Scriptures to the naturall body of a man, as in 1. Cor. 12. 12. *For as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ Iesus*: And in the 27. verse, the Apostle speaking of the church of Corinth, hee saith: *Ye are the body of Christ and members in particular*, &c. So in the Ephes. 1. 22. 23. *Christ is given to be head over all things, to the Church which is his Body*. Thus as the true Church is called and compared to a body; so the catholicks affirme that they onely are that church and that body, and that the particular parts and members of their church are the full number thereof. Now whereas they say they are the church, let us say they are the Beast; and whereas they say, their particular parts and members make up the number of the Church, let us say their particular parts and members make up the number of the Beast, and so wee finde the true interpretation of this Scripture.

Further, here is set downe the number of the Beast, which is 666. By this number I do not understand any set number, and that the parts and members of the Beast are no more nor lesse, but thereby I understand is meant a full and compleate number, as before was shewed. As all the parts and members of a man ioyned together make a whole perfect man, so doe the particular parts and members of the Beast make a perfect

perfect and entire Beast. Thus briefly, according to the ability which God hath given me, I haue gone over this chapter, wherein is briefly set forth the workers of iniquitie which haue, and yet still doe preuaile over Gods people, under the title of Ministers of the Gospell and Church of Christ, as they were represented under the forme of three severall Beasts: The first Beast representing the Generall Councils, or (as the Papists call it) the Catholick Church. The second Beast representing the Pope. And the third Beast the Provinciaall Councils which were established by the Pope.

The which three Beasts bearing rule and dominion in these times whereinto wee are fallen, and being enemies and opposers of Christ and his Kingdome, it doth behooue us to know them, to end that wee may eschew them and their evill wayes, and seek after the truth, making straight steps unto the Kingdome of God.

Now that we our selves may make particular use hercof, it is necessarie for us to examine the Nationall Synode, or Convocation, consisting of the Prelacy and clergie of this Land, who whilst they remained under the yoke and bondage of the church of Rome, and whilst they exercised their power which was first given them by the Pope, for, and in the behalte of that church and dominion, they were the very Image of the first Beast before mentioned: But being now separated from the Pope, and Church of Rome, they thinke (as it should seeme) that their spirituall Pontificall power and authority which they exercise is lawfull and warrantable, and to bee submitted unto: They being gathered together boast themselves to bee the representative body of the Church of England, and the true Church of Christ, and that they haue power to make Lawes and Canons for government thereof, and for the worship of God, which all men ought to yeeld obedience unto, as appeareth by divers of their books of Canons.

But wee are not to take this upon their word, but to make triall thereof by the word of God, whether it be true or false. If the word of God did give them such power and authority, then indeed wee were bound in conscience to yeeld all ready obedience to their Lawes and Canons: But the most wise God and disposer of all things, who knoweth the vanity of mens mindes, would not haue his people to hold their faith in respect of mens persons, and at their pleasure to alter and change the same, and therefore did not give to any of his Ministers power to make Lawes in matters of Religion and for the worship of God, but gaue them power onely to teach the Nations to observe the things which hee had commanded them, as in the eight and twentieth chapter of Mathew, the nineteenth & twentieth verses. And the Apostle Paul biddeth the Corinthians, *1 Cor. 11. 1. to bee followers of him as hee followed Christ*: And in the same Chapter hee also saith, *That which hee had received of the Lord, hee delivered unto them.* *Acts 15.*

Also the Assembly of the Apostles and Elders of the Church of Ierusalem, they would not impose any yoke of bondage upon the Churches of Christ, but held it to be a tempting of God so to doe, as before hath been shewed: And this agreeth with that in *Deutr. 12. 32. Whatsoever I command you take heed you doe it; Thou shalt put nothing thereto, nor take ought therefrom*: By which Scriptures it is plaine, that the chiefest Ministers of the Gospell had no such power as these Prelates presume to haue, as we shall finde by examining their particular Canons and Constitutions, of which, for examples, I will onely note some few of their late and best reformed Book, made *An. 1603.* in the first yeere of the Kings Maiesties raigene, by which it will be apparant that they passe the bounds of the subjects of Christ, and that they haue no power from him to make such lawes, but by so doing they usurp the place of God to reigne in mens consciences, for unto him onely it doth belong to make Lawes in matters of Religion and for the worship of God, to which, men are onely bound to yeeld obedience, without adding, or detracting, and that for this their presumption they are liable to the curse of God, being indeed the Image of the Beast here spoken of, that is originally sprung from the Dragon, and hath received power of Law-making from him. Concerning the first and second Canons wherein they pretend their zeale for the abolishing of all forreine power repugnant to the jurisdiction of the Kings Majestie over the Ecclesiasticall estate, he being the highest power under God to whom all men owe most loyall obedience; and that his Maiesty hath the like authority in Causes Ecclesiasticall as the godly Kings had amongst the Iewes. To these I doe most willingly assent and agree: And further doe desire, that (as the Pope) so the Prelacie with all their Antichristian Adherents which usurp spirituall power and superiority, above the Maictie of Christ Iesus, being a strange and forraine generation, brought in and established in this Land by the Pope of Rome, may also bee abolished and cast out after him: for by them the Pope liues in hope hereafter to be served, as he hath been heretofore, to the great vexation of the Kings and Princes of this Land, yea to the losse of their Crowne and liues.

But to be short, I will proceed to mention some few of their canons, whereby iniquity is established for a Law, and their beafliness discovered. In the third canon it is enacted, that whosoever shall affirme the Church of England, by Law established, nor to be a true and Apostolicall Church, teaching and maintaining the doctrine of the Apostles, that person shall be excommunicated, *ipso facto*. That there are some, yea many doctrines of the Apostles maintained in the Church of England, I do not deny; so there are in the Church of Rome: But that the Ecclesiasticall state, or spirituall body politick, which is called the Church of England, which consisteth of Arch-bishops, Diocesan Lord Bishops, Suffragans, Deanes, Arch-deacons, Prebends, Canons, Chancellors, Commissioners, with the rest of the Clergie, as heads and guides of that body to go before, and the whole multitude of the Laytie (as
they

they call it) which is as the Tayle to follow those Heads, that this politicall Body is the Spouse and church of Christ, as they affirme in their seueenth, eighth, and ninth canons, that I do deny: For first, if it were true, that they are the Ministers of Christ and members of the Body of Christ which is his Church, we should finde warrant for them in his Testament, wherein is set downe the Ministers which hee hath set in the Church; namely, Apostles, Prophets, Evangelists, Pastors and Teachers, and also their office and administration: But in all the new Testament, no Arch-bishops nor Lord-bishops, no Deanes nor Arch-deacons, Prebends, Priests nor canons, no chancellors nor commissaries, and other their court officers, nor any such administration as they challenge and execute, can there be found, they are a strange generation that is risen up out of the earth, for earthly-minded and vaine men haue invented them, and therefore the body which consisteth of them cannot of right be acknowledged to be the Body of Christ, whose Ministers in respect that they are called according to the commandement of Christ, are from heaven: But it is indeed the Image of the first Beast, whose mouth was as the mouth of a Lyon, his body like a Leopard, and his feete as the feete of a Beare, an ongly compounded and deformed monster. And as their names are strange, and different from the Ministers of Christ, so is their practise contrary: they are not servants to the Flock and Church of Christ, and helpers of their ioy, but they are authors of their woe, challenging and exercising Lordship and dominion over their faith; for in stead of a due administration of the word of God, they haue mingled a cup of fornication for the people to drinke, that is, devised a forme of booke-worship, with orders, rites and ceremonies, which they haue imposed on the people under the title of Diuine Service, and which they must obserue without adding thereto, or taking any thing from it, as in the 4. 6. 7. 8. and 14. canons.

Further they are not painefull preachers, but lazy Lords, they are not followers of Christ and of his word, but are contemnners thereof, casting it behind their backs, and will not be reformed, nor ruled by it, they are Lawmakers much like *Nebuchadnezar*, for as he would destroy all that would not worship his golden Image, So whosoever doth refuse to yeild obedience to their Lawes, shalbe most severely punished, as is playne by diuerse penalties annexed unto their Cannons.

In consecrating and ordeyning Priests, they are like to *Ieroboam*, for as he consecrated whome he would of the basest of the people, to be the Priests of the high places which he had set up; so doe they ordeyne for the most part ignorant fellowes to be their parish priests and inferior Ministers: wherein though they doe most absurdly, yet will they not be contradicted, as we may see by the 57. Canon, where it is sayd *whosoever shall refuse to communicate with a dumbe and unpreaching Minister, Let him be excommunicated*. And although their owne Doctors complayne and cry out against it, yet they will not amend: amongst the rest it is worthy to be observed what their owne great Champion profound Mr. Hooper sayth,

1. Cor. 12.
Ephes. 4. 11.

viz. That both Arguments from light of nature, Lawes and Statutes of scripture, the Canons that are taken out of auncient Synodes, the decrees and constitutions of sincerest tymes, the sentences of all antiquitie, and in a word every mans consent and conscience, is against ignorance in them that have the cure and charge of soules. If it be so, how unreasonable and beastly is it for the Prelats to ordeyne allowe and approve of such for the Ministers of Christ, of which there are many hundreds in the land, whome the Prelats are not ashamed to forbid to expound the Scriptures, as in the 49. Canon, where it is sayd, that some of their parish priests shall not take upon them to expound in their cure or elsewhere, any Scripture, or matter, or doctrine, but shall onely study to reade &c. It is greatly to be wondered at, that so many grave heads as were gathered together and sate consulting about these matters, should breed and bring forth such absurd and impious Canons. If there were nothing else, this allowance of dumbe Ministers, is sufficient to shew the vanitie of their mindes and the darknesse of their foolish hearts: So that we may truly say of them, that when they professed themselves to be most wise, by exalting and making themselves equall with God, in making lawes for the government of his house the Church, even then they became most foolish and void of judgment.

As for the best sort of their parish Preists which are men of learning and gifts, they must also be confined within their limites, they must worship God according to the rules prescribed them by these their spirituall Fathers, as in the 38. Canon. If any minister shall omit to use the forme of Prayer, or any of the orders or Ceremonies prescribed in the Communion Booke, let him be suspended, and if he doe not conforme within the space of a month, let him be deposed. The absurdities and blasphemies conteyned in that Comon prayer Booke are many, which having been discovered and layd open by divers treatises already published in print, I will omit, onely this I will add, that in the imposing of that service Booke, or any other, this great iniquitie is committed by the imposers therof, That they doe exalt themselves both against Christ, who is ascended into heaven † and hath given gifts to his Ministers, for the gathering together of the Saindes, for the worke of the ministry, and for the edification of the Church his body, and also they exalt themselves against the holy Ghost, who onely hath power ‡ to helpe our infirmities, & to furnish men with gifts to worship God aright. Further their preachers may not teach against their corrupt Church state and Ministry, though they know it to be Antichristian, nor against the forme of worship prescribed in the said comon prayer Booke, nor against the ceremonies, nor the government of the church of England by Archbishops, Bishops, Deanes, Archdeacons, and the rest that beare office in the same, nor against the manner and forme of making and consecrating Bishops Preists or Deacons, nor against the Lawes and Ordinances Ecclesiasticall established in the sayd Church, whosoever transgresseth in these things, shalbe excommunicated ipso facto, as is playne in the 4. 6. 7. 8. & 14. Canons. Thus by excommunicating and cursing they labour to mainteine and defend their corruptions, but not one iote of Scripture dare they shew,

† Ephes. 4. 8.
11. 12.

‡ Rom. 8. 26.

shew, and no marvell; seeing the whole scriptures are against mens inventions and traditions, of which nature these abuses are, being left here by the Pope, and reteyned and renewed by his Prelates. As they may not teach against these things, so on the contrary, they may not teach the true and right way which Christ hath prescribed in his Testament, how we must worship God, nor how the true Church of Christ ought to be gathered and constituted, the Ministers thereof ordained, nor the manner how it ought to bee governed, as appeareth in the 9. 10. 11. and 12. Canons. By which we may see in what bondage their Preachers are kept, they must hide their Talent in the earth, and put their candle under a Bushell, lest men by the light thereof should come to the knowledge of the truth and beleue it. Also it is to be observed as a generall rule, that none, good or bad, learned or unlearned, can be suffered to receiue their Orders of Priesthood or Deaconship, or be admitted to preach, or execute a Ministerie in their Parish Churches, unless they sweare to conforme to the worship and ceremonies prescribed by these Prelates, and also submit to their Antichristian rule and government, which they challenge to themselves, as being Lords over all: Thus by swearing they make their inferiour Priests to sell themselves to work wickednesse, which trick they haue cunningly deuised to bring the Land in subjection to their Antichristian yoke: And upon the taking of this Oath they receiue the Prelates Marke, which is called in this Chapter, *the Marke of the Beast*; which is understood to be the Letters of Orders under the Prelates hand and seale to testifie that they are made Priests or Deacons, according to the order and canons prescribed in that behalfe, in this their Convocation, as wee may see in the 36. 48. and 50. Canons: And for refusing to worship them in these things, many are put back, and those that formerly haue been ordeyned, for refusing so to doe (which they call revolting) haue had their penall Lawes executed upon them, which is Suspension, Degradation, and Excommunication, and after these many other afflictions in body, goods and name; being accounted factious and seditious persons, that haue no right to buy or sell their wares.

Concerning the people whereof the Church of England consisteth, it is necessary that wee finde them such as the Scriptures doe require, otherwise they cannot be accounted the Church of Christ, and to this end obserue these few places following, *Ezekiel 44. 19. This saith the Lord, no stranger uncircumcised in heart and uncircumcised in flesh shall enter into my Sanctuary: And the people of Israel for suffering such uncircumcised strangers to enter into the Sanctuary of the Lord, hee calleth them a rebellious people, that had polluted his Sanctuary, and broken his Covenants.* And in the 23. verse, The Lord teacheth his Ministers to put difference betweene the holy and prophane, the cleane and uncleane; And according to this was the practise of the Apostles in the primitive Age, who by preaching the Word gathered none but such as beleeued, and voluntarily submitted themselves to walke according to the profession of the

Gospell; and if any did cunningly creepe into the fellowship of the Saints, and not walk accordingly, they were to bee cast out by the Church, as in the 1. Cor. 5. Likewise the Apostle Paul here separated the *Acts 19. 9.* Disciples of Ephesus from those that beleaved not; so the Apostle taught the Corinthians, 1. Cor. 6. 14 15. &c. *Be not unequally yoked together with unbelievers. for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that beleeveth with an Infidell? And what agreement hath the Temple of God with Idols? For ye are the Temple of the living God, as God hath said, I will dwell in them and walke in them, and I will be their God and they shall be my people; Wherefore come out from amongst them, and bee yee separate, saith the Lord, and touch not the unclean thing, and I will receive you.*

Now if we compare the Church of England with these Scriptures, we shall finde that the practise and proceedings thereof, hath been, and is contrary. The people thereof (for the most part) are such as visibly and apparently live in all kinde of licentiousnesse, and in their workes deny God, being abominable and disobedient. For these Lordly Prelates being armed with the sword of Civill authority, and having the Law of their side, they have not laboured by painefull preaching to draw men to the obedience of the faith, and to the fellowship of the Gospell apart from the prophane and wicked, that speake evill of the wayes of the Lord, but they have compelled and enforced all sorts of people, both religious and prophane, not onely such as feare God, but also such as feare him not, by bodily punishments to be conformable to the profession which is by their Canon Law established in this Church: As it the Word of God, that sword of the Spirit were not mighty enough in operation for the gathering together of the Saints. That this is their practise is plaine by the 90. and 114. Canons, where it is said, that Ministers and Church-wardens must present all persons above the age of 13. yeeres, that come not to the Church and receive the Sacraments, after which presentation, if they doe not conforme they shall bee excommunicated, imprisoned, and have their goods attached: This is the meanes which hath been used for the gathering of this Church of England, whereby they have confounded and mingled them together whom God hath commanded to be separated: wherein what do they lesse then thinke themselves wiser and stronger then God? The Word of God is the seed whereby the Church of God is begotten, and those that are begotten by any other meanes are bastards, and not sonnes: for as that woman is an Harlot which hath children by any but her lawfull Husband: so that Church whose members are gathered by any other way or meanes, then by the Word of God, perswading and moving their hearts, the same is not the Church of Christ: But this hath been the manner of gathering the Church of England, and therefore it is unworthy to be adorned with the title of the Church of Christ, but ought to be accounted the Image of the first Beast before spoken of, that

that is, of great Babylon which is an habitation of devells, an hold of foule spirits, and a cage of every uncleane and hateful Bird.

And for confirmation hereof by the testimonie of their own mouthes, let us but consider the estimation which the members of this Church haue one of another: Some there are amongst them, who for making more conscience of their waies then the rest, are in derision called *Puritans* or *Precisians*; these on the contrary seeing the ungodly conversation of the rest of their brethren, esteeme them as wicked, prophane, carnall and unregenerate men, such as (for the most part) are mockers, contemners, and evill speakers of the Truth, and in whom is no appearance of Religion and the feare of God, and therefore they distinguish the better sort from these prophane persons by the name of *Professors*. This is the estimation which they haue one of another, which is a manifest note that they are not come into the order of the Church of Christ. I deny not but there are many amongst them, that are the Saints and Servants of Christ, that are godly and zealous people, which so farre as they know, they labour to yeeld obedience to the commandements of Christ; and although by meanes of their Guides which make them to erre and goe astray, keeping them in ignorance of this doctrine, yet it shall go well with them: Such persons (I say) are fit stones for the building of the Church of Christ, but so long as they remaine in this confusion, they can no more bee said to be the true visible Church of Christ, then a heape of stones fitted for a building can bee said to be a house; therefore they must be separated from the wicked, and placed together according to the order prescribed by Christ Iesus, and practised by his Apostles, as in the new Testament, before they can be so esteemed.

As these Prelates will haue this Church of England to be accounted the true Church of Christ, so they will haue the true Church of Christ to be accounted false, schismaticall and hereticall, as in the 9. 10. and 11. Canons: by which it doth appeare, that if any people separate from this corrupt Church state, and ioyne together apart from the wicked and prophane, to walke in all the wayes and ordinances of Christ prescribed in his Testament, acknowledging Christ Iesus to be the onely King, Lord, and Law-giver in matters of Religion and the worship of God, which is the true and right rule whereby Gods people ought to walke, and by so doing they become indeed the true Church of Christ, to whom hee hath promised his presence and blessing; yet notwithstanding such persons are for this to be accounted Schismatics, and to be excommunicated *ipso facto*, as holding wicked errours. Thus they open their mouthes wide to speake evill of the waies of God, whereby also they appeare to be the very Image of the Beast that blasphemed the Tabernacle of God, as is thewed before upon the sixth verse.

Further, whereas the Apostles did ordaine divers Elders in every Church, to whom they gaue charge to feede the Flock of Christ whereof the Holy Ghost had made them Overseers: On the contrary these

Prelates in stead of Elders to feed one Flock, they do ordaine one idle Priest to be fed of diuers Flocks; that is, some to haue two, some three, and some foure Benefices, and this they are not ashamed to publish, as appeareth in the 41. Canon, by which it is allowed, that Licences and Dispensations shall be granted to Masters of Arts, and other Graduates, to haue pluralitie of Benefices, so that they be within the compass of 30. miles.

• 1. Cor. 8.
13.

Concerning their Copes, Surplices, Crossing in Baptisme, and other their foolish ceremonies, which they themselues acknowledge to bee things indifferent; yet those that refuse to use them through the tendernesse of their consciences are therefore greatly afflicted and persecuted, so farre are they unlike the Apostle (who would not use • necessarie things that were offensive to his brethren) as that they themselues will, not onely use those things which are unnecessary, but also in their use, iustly scandalous and offensive; yea, and compell their brethren also to use them, which if they refuse, they shall enjoy neither liberty, nor worldly possessions. How unworthy this their practise is for those that would bee accounted Christians, let the world iudge: certainly, it is so contrary to Christian Charitie, as that it is to be accounted Heathenish impiety, and beastly cruelty, and it is as a Marke in their foreheads to testifie unto the world that they are those which our Saviour Christ speaketh of, that *should come in sheepes clothing* (that is, pretending themselves to bee the Ministers of the Gospell, and such as desire peace and unity) but *inwardly are ravening Wolves*: such as do sow strife and contention, and by this meanes they grow rich, filling themselves with the spoyle of their brethren, whom they persecute, as Lyons, Beares and Leopards fill themselves with their prey.

These, and many other evils by their Canon Law established, and to the dishonour of God and vexation of his people daily practised, haue been much opposed, and the inquiry of them sufficiently manifested, but as yet it remaineth like unto the Decrees of the Medes and Persians, that may not bee changed: yea, they boast and say (like their old Mother) that without their Lawes the Church of Christ would run into confusion, as if the Testament and Lawes of Christ were not sufficient for the government of his Church and Kingdome. Thus they open their mouthes and reproath the Almighty: But *hee who sitteth in the heavens laugheth them to scorne, and will vex them in his sore displeasure*, if they repent not.

By these few examples of their wicked practises, I haue briefly shewed that this Church of England still remaineth under the bondage of Antichrist, and is ruled and governed by the Image of the Beast mentioned in this 13. chapter, which usurpeth that power which is onely proper to Christ Iesus.

And whereas it is objected in the behalfe of the Church of England, that it is fallen and separated from Babylon, the universall Church of Rome,

Rome, and therefore it is the true Church of Christ, and needs no other separation. To this I answer, that true it is that that great Citie is now divided into three parts, as was foreshewed in the 16. chapter of this propheticie, and the cities of the Nations (that is the Nationall churches, wherof the church of England is one,) are fallen from it; but this is no argument that therefore they are the true churches of Christ that are divided from Rome, unlesse they be united and joyned to Christ, and framed and built together according to the patterne prescribed in his Testament. It is indeed an argument that their kingdome shall not long stand, as our Saviour Christ teacheth, *Mat. 12. Every kingdome divided against it self, is brought to desolation: and every Citie or House divided against it self shall not stand. And if Satan cast out Satan, he is divided against himself: how shall then his kingdome stand?* Thus by the division of this great Citie, Gods people may receive comfort and rejoyce in assured hope, that the fall and destruction of Babylon is neere, and that the Lord will shortly be avenged of their iniquities, which should teach us to come out from amongst them, that we partake not of their synns, and so receive of their plagues, and to have no fellowship with their unfruitfull workes of darknesse, but rather reprove them, and stedfastly resist and fight against them. So shall we receive the crowne of righteousness, which God the righteous Judge shall give at his appearing. To whom be glory and Dominion for ever & ever Amen.

Revel. 10. 4. And I saw the soules of them that were beheaded for the witness of Iesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his marke upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.

